

The Cheerful Letter

EVERY PLACE A CHURCH; EVERY DAY THE LORD'S DAY; ALL EVENTS BLESSINGS; ALL JOY
THANKSGIVING; AND ALL NATURE AND LIFE FULL OF GOD.—*James Freeman Clarke.*

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THE DIVINE RENEWER.

*"Thou renewest the face of the earth." "Be
renewed in the spirit of your mind."*

The glory of the spring how sweet!
The new-born life how glad!
What joy the happy earth to greet
In new, bright raiment clad!

The blessed vernal airs to hail
In their renewing power,
The new song of each nightingale,
The new birth of each flower!

Divine Renewer! Thee I bless;
I greet thy going forth;
I love thee in the loveliness
Of thy renewed earth.

But, oh, these wonders of thy grace,
These nobler works of thine,
These marvels sweeter far to trace,
These new births more divine!

These sinful souls thou hallowest,
These hearts thou makest new,
These mourning souls by thee made blest,
These faithless hearts made true!

This new-born glow of faith so strong,
This bloom of love so fair,
This new-born ecstasy of song
And fragrance of prayer!

Creator Spirit, work in me
These wonders sweet of thine!
Divine Renewer, graciously
Renew this heart of mine!

Grant me the grace of the New Birth,
The joy of the New Song!
The vernal bloom, the vernal mirth
In my new heart prolong!

Still let new life and strength upspring,
Still let new joy be given!
And grant the glad new song to ring
Through the new earth and heaven!

—*T. H. Gill.*

TO KNOW GOD, OR BE KNOWN OF HIM.

There is but one way of verifying the
wonderful vision which sustains the relig-
ious life; and that is to *live*,—to live more
broadly and more deeply, to live in the
realization of the mystery and miracle
which thus environs you, to try what the
naturalists call the "working hypothesis"
of a Will which knows your life and
guides your ways, and then to observe
what strength, peace, and meaning enter
into your experience. It is as if you
turned from purposeless drifting and set
your hand upon the rudder of your life.
The secret of your progress is discovered,
and your way is plain.

Knowing God and being known of him,
the approach of man to God and the ap-
proach of God to man. Here are these
two elements in life and thought. Each
of them is real. Each has its rational
justification. Up and down their ascent

and descent real messengers pass to and fro between the Divine Life and ours. *But the descending message breaks the road.* That is the apostle's argument. The touch of the life of God awakens the thoughts of the life of man. This is the order of events: first, a religious experience; then, and based upon it, a rational theology. The only wise theologian is he who knows first of all that God knows him. The only hopeless atheist is, not he who seriously denies, while still his honest thought lies open to heavenly influences, but he who has withdrawn himself from the region where these lines of holy suggestion descend into men's lives. I said that Jesus knew one thing better than all else, and that was God. But I spoke wrongly. Deeper than all that marvellous insight and authority which dared to interpret the very ways of God—nay, the source of this authority in Jesus—was the knowledge that God knew him, the sense that his own life was understood and upheld, that there was a divine plan for him to fulfil and a divine will for him to do. The strength of his soul was not in the sense of his own wisdom: it was in the sense of his Father's guidance. The glory of his life was not in its self-assertion: it was in its self-surrender. The hour of his perfect triumph was not when his enlarging knowledge ascended to the mysteries of God: it was when the Holy Spirit *descended* upon him, and brooded over his life with its overshadowing wings.

I hope I have made plain this twofold lesson. I wish that we might take it with us out of the quietness of our worship here into the life and work of another week. Well would it be for us if our worship might bring any added knowledge of God. It is given to man to know something of the life of God. Very fortunate should we be if any new glimpse of this divine method should be given to us to-day, so that we might be able to say that we have known God as we have not known him before. But if this may not be, and it cannot always be, then let the other and the earlier message have its way. This one thing we can attain. We can know this day, as we are not wont to know, that God knows us. We can bow our minds before this tremendous thought, that we are his children, sought

for, met, corrected, and persuaded, if only we would have it so. Think what it might be to us if, with all our ignorance, we could go back into the world with this calm assurance that we are "known of God,"—known of him, so that all our work and all our waiting have their part in his vast design; known of him, so that our lives are trusts received from him and are no longer for ourselves alone; known of him, so that we can be willing to know little because we are known so wholly, until that day shall come when we shall know even as also we are known.—*Francis G. Peabody.*

THE STILL HOUR.

ABIDE IN ME, AND I IN YOU.

That mystic word of thine, O sovereign Lord,
Is all too pure, too high, too deep for me;
Weary of striving, and with longing faint,
I breathe it back again in *prayer* to thee.

Abide in me, I pray, and I in thee;
From this good hour, oh, leave me nevermore;
Then shall the discord cease, the wound be healed,
The lifelong bleeding of the soul be o'er.

Abide in me; o'ershadow by thy love
Each half-formed purpose and dark thought of sin;
Quench, ere it rise, each selfish, low desire,
And keep my soul as thine, calm and divine.

As some rare perfume in a vase of clay
Pervades it with a fragrance not its own,
So, when thou dwellest in a mortal soul,
All heaven's own sweetness seems around it thrown.

The soul alone, like a neglected harp,
Grows out of tune, and needs a hand divine:
Dwell thou within it, tune, and touch the chords,
Till every note and string shall answer thine.

Abide in me: there have been moments pure
When I have seen thy face and felt thy power:
Then evil lost its grasp, and passion, hushed,
Owned the divine enchantment of the hour.

These were but seasons beautiful and rare;
"Abide in me," and they shall ever be;
Fulfil at once thy precept and my prayer,—
Come and abide in me, and I in thee.

—*Harriet Beecher Stowe.*

I cannot but think it is a very serious thing—nothing less than a calamity—if any

of us have dropped distinct religious culture from the home; any of us fail to set aside at least some part of the day, five minutes, if no more, regularly for family devotion,—I mean for father and mother and children to think quietly and reverently together of the deep and earnest things of life; together to feel, and in some simple way to express, gratitude for life's blessings to the Giver of all, and together to look upward for the wisdom and strength and guidance that all need. And I think it is a loss out of our children's lives greater than we can tell, if we allow them to pass through those tender young years of theirs, back to which they will look all their lives through as charmed years, without having them associated with such sacred memories as those of bedtime prayers mingled with mothers' good-nights and kisses. I do not know of any argument that can be used in favor of worship in the church that does not apply with even greater force to worship in the home. Indeed, I think the home altar is the most natural altar in the world, rightly looked at the most important altar in the world, as it ought to be the most sweet and prized altar in the world. I cannot believe that any religion has a right to expect much progress or much influence in the world that does not lay its foundations deep and firm in the homes of its people.—*J. T. Sunderland.*

To know something of the source from whence we come, and find there not a fermenting chemistry, but a holy love; to draw near, until the eye of the living God gleams on the uplifted face, and the communion of spirit shows that he is there; to shrink from him in sin; to seek quiet with him in sorrow, and to trust him everywhere; to gain assurance of his will, to be reconciled to his affection and hopeful of his heaven,—these things are to some indispensable necessities, without which they would esteem it better that they had never been born.—*James Martineau.*

Men should give all their thought for a time to their duties, put their whole heart into them, and then take an hour of rest in God's blessed love, and cast all their cares on Him who cares for them.

THE BIBLE CLASS.

THE MONEY-CHANGERS IN THE TEMPLE.

(The following lesson is taken from James Freeman Clarke's sermon, "The Wrath of the Lamb." We leave therefore both texts.)

"And they came to Jerusalem: and he went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves; and would not suffer that any man should carry any vessel through the temple. And he taught, saying, Is it not written, My house shall be called the house of prayer for all the nations? but ye have made it a den of thieves."—MARK xi. 15-18.

"The wrath of the Lamb."—REV. vi. 16.

I think that most persons have at some time felt surprised at this act of Jesus, and have thought it not quite in accordance with his general character. To understand it, we must ask two questions, namely: first, "Why did he do it?" and, second, "How did he do it?"

The scene of the transaction, as all writers agree, was the court of the Gentiles. This was the large exterior court, with magnificent porticos, lofty columns, and wide open spaces, surrounding the interior temple. Into this court alone the Gentiles were allowed to enter: to go further incurred for them the penalty of death. The daily sacrifices they could not see; the solemn and majestic service of the inner shrine they might not witness. Now, it was this outer court, the only place where Gentiles who believed in Jehovah were permitted to come, which the temple authorities utilized as a market, where the doves and other victims were sold and where the money-brokers changed foreign money into the half-shekels which every male adult Jew must annually pay for the support of the national daily worship. One would think the temple authorities would have tried to make this outside court, to which pious Gentiles came, as interesting, as solemn, as attractive, as possible. No! they seized upon it as a means of making more money for themselves, letting out the spaces between the columns to those who brought animals and birds for sacrifices, and to the money-brokers, whose profits they shared. This was what roused the indignation of Jesus,—that the Gentiles should be treated with such contempt. His sympathy with the

despised and rejected was always active. He did not share the Jewish hatred for Romans, Samaritans, publicans. He visited their homes, cured their sick, taught the Samaritan women by the well of Jacob, was a friend of publicans and sinners. It seemed to him a shameful thing that these outsiders, who wished to worship the true God, should have their only place of prayer in the temple thus desecrated. He quotes Isaiah, "My house shall be called the house of prayer for all the nations" (for so I am glad to see the revised version translates it), and then adds from Jeremiah, "But ye have made it a den of thieves." I will read these passages from the two prophets, and you will see how they apply to this view of the feeling of Jesus. Isaiah says: "Thus saith the Lord, Keep judgment, and do justice. . . . Neither let the son of the stranger, that hath joined himself to the Lord, say, The Lord hath utterly separated me from his people. . . . For thus saith the Lord, To those who keep my Sabbaths and take hold of my covenant, even unto them will I give in my house and within my walls a place and a name better than of sons and daughters. . . . Also the sons of strangers that joined themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, . . . even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and sacrifices shall be accepted on mine altar; for mine house shall be called a house of prayer for all the nations." This is the passage from Isaiah in which the Lord declares to the Gentiles his wish to have them come and worship in his temple. And this is what Jeremiah says in the other passage quoted by Jesus: he speaks to the Jews: "Hear the word of the Lord, ye men of Judea, that enter in at these gates to worship the Lord. Trust not in lying words, saying, This is the temple of Jehovah, the temple of Jehovah, the temple of Jehovah, the temple of Jehovah! But if ye thoroughly amend your ways and your doings, . . . if ye oppress not the stranger, . . . then will I cause you to dwell in this place. But will ye steal, murder, and swear falsely, and then come and stand before me in this house? Is this house, which is called by my name, become a den of robbers in your eyes?"

It will be seen how directly these passages

bear on the duty of the Jews to the Gentiles. The Lord, by his prophets, teaches them that the sons of strangers who desire to worship him shall have a place in his "holy mountain" (i.e., the temple, which was usually called "the mountain of the house"). Probably Jesus quoted the whole of these passages, of which the disciples only recollected the most striking words. Probably, also, the disciples did not quite understand the feeling of Jesus. When he said, "There is one standing here greater than the temple," he taught that humanity, which he represented, was more sacred than any house that man had built. Just as he had said that "the Sabbath was made for man, not man for the Sabbath," he now taught that the temple was made for man, and not man for the temple. But the disciples were still narrow, and had not reached his conception of a universal humanity. They thought what he did was done from zeal for the sacred walls. If they had been able to look into the heart of Christ, they would have understood that it was not the love of the place, but love of mankind, which moved him. He did not reverence one place as being more sacred than another. "Neither in this mountain, nor yet at Jerusalem, shall men worship the Father." His indignation was against those who despised their fellow-men, who treated with contempt those outside of their own little nation, sect, and party. This it was which awoke the "wrath of the Lamb."

Will you kindly tell me

Was it Mark or Lazarus? as Jesus was being led captive from the garden back of Jerusalem, who followed the guard? It was white in the moonlight, and looked like an apparition. When the guard noticed the figure, they sought to lay hands upon it, when the figure cast off the cloth around its form and escaped.

N.B.—I have read that some writers think Saint Mark was the figure, others think it was Lazarus.

A. B.

Answer.—It is a matter of conjecture, but the greater number of writers think it probable that it was Mark. Several say it cannot be proved, and therefore it is no use to argue upon it. Edersheim gives all the evidence, if thus it may be called, in favor of

Mark. He says, "It seems *most likely* that the Last Supper was held in the house of Mark's father (then still alive), a large one, as we gather from Acts xii. 13. For the most obvious explanation of the introduction by Saint Mark alone of such an incident as that about the young man who was accompanying Christ as he was led away captive, and who, on fleeing from those who would have laid hold on him, left in their hands the inner garment which he had loosely cast about him, as, roused from sleep, he had rushed into Gethsemane, is that he was no other than Mark himself. If so, we can understand it all: how the traitor (Judas) may have first brought the temple-guards, who had come to seize Christ, to the house of Mark's father, where the supper had been held, and that, finding him gone, they had followed to Gethsemane, for 'Judas knew the place, for Jesus oft-times resorted thither with his disciples'; and how Mark, startled from his sleep by the appearance of the armed men, would hastily cast about him his loose tunic and run after them; then, after the flight of the disciples, accompany Christ, but escape intended arrest by leaving his tunic in the hands of his would-be captors."

(The word translated "linen cloth" means also a loose linen wrapper, and may have been a night-dress.)

THE MOTHERS' COUNCIL.

HINTS FOR RAINY DAYS.

NO. I.

For Busy Mothers.

In this day of pictorial advertising there are few homes where such matter cannot be found to a greater or less extent. Never burn a paper that has a nice picture upon it. Keep all such in a box far from the reach of the children. Then, when the weather prevents out-of-door exercise, get the box or boxes. It is well to have a box for each child, and scissors, but this is not always possible. Overlook the work until they learn to cut out nicely. Put babies together, flowers together, etc. Let each child make an envelope of waste paper to hold each kind. Trees and flowers might be marked vegetation, etc. Be sure the

child marks the envelope correctly, and have him or her spell and pronounce the name and give a definition. They will be busy for hours, and it is clean dirt. Besides, they are learning orthography, pronunciation, and how to define. They will readily associate the contents of their envelope with the word upon it, and learn to talk with ease and fluency. Try it, mothers, and report.

F. C. D.

Dear Cheerful Letter Friends,—My heart's desire is toward each of you this morning. I have been reading some of the good things in the March number, which some one has kindly sent me; and I am impressed by the words in the poem on first page, also the words on page 127, "Let us leave no time for coldness and indifference to grow upon us." How often have I felt the effects of this same coldness and indifference both in myself and others! Our Western life has not been calculated to fit us for living in town, and I am too sensitive to the restraints imposed upon us. It is not pleasant to be criticised about one's awkward appearance and lack of "style," and to see one's children treated rudely simply because they are poor. Dear friends, did you ever stop to notice or think how many "children-haters" there are in the world to-day? I live almost under the shadow of those that, if they have any love for children, keep it carefully concealed.

To illustrate: I send little four-year-old Bessie with a paper to a lady; and I say, "Now act like a little lady, knock at the door, and say, 'Good-morning,' and perhaps she will say, 'Thank you, Bessie.'" Soon Bessie returns, and I say, "Did you do as I bid you?" "Yes, ma'am." "Did she say come in?" "No, she didn't say a word. She opened the door and took the paper, and went on about her work." Now this same lady has more criticism for ill-mannered children than any one I know. Another middle-aged lady, who boasts of her cultured and educated parentage, was one day lamenting she wanted a paper sack of meal from the store so much, and had no one to send for it. I spoke to Clarence after he came from school about it. He was very anxious about earning an honest penny, so he hurried off and got the sack, and took it to her. His face told the whole story when he returned;

and I had not the heart to laugh at him, for he did not get so much as a "thank you."

What is a poor mother to do who is trying to train up her children to do right when they are daily beset by just such examples as these, and the same "poor mother" brought up under the same influences? It is so hard to break off from early influences. I wish to thank F. E. B. for her kind letters to "shut-ins." It is by sorrow and suffering that that which is in us is made manifest. If it is good, we discover it. If it is bad, it also is made known.

Some unknown friend has kindly sent me "The Homeward Path." She will please accept my thanks, for I think it a good book. I was comforted by Edith Willis Linn's words, "Making a Home," on page 134. May she also be blest and comforted for writing them!

With love to all my friends scattered far and wide, I am your *almost* "shut-in" friend,

MRS. J. J. HARDIN.

Pattonsburg, Mo.

THE BOOK AND MAGAZINE CLUB.

[Send all matter for this department to Mrs. W. B. Nichols, 3 Webster Street, Alston, Mass.]

BEFORE WRITING TO ASK FOR BOOKS, DO NOT FAIL TO READ THE FOLLOWING DIRECTIONS.

1. If you see a book offered in the Book Club which you desire to read, write directly to the address of the person who offers it. If she receives more than one request, the addresses of those to whom she cannot respond may be sent to the Book Club, and the request printed there.

2. If you have a book or paper to give or lend, write directly to the Book Club as above, and offer it with your address.

3. In sending a book, enclose, when possible, a P.O. card for response, already addressed.

4. In thanking the person who has sent you a book, always mention the name of the book. Say, "I have received 'Black Beauty,'" or whatever the book may be; not, "I have received *that book*." This saves a busy person a good deal of time. Otherwise, she must consult her list constantly to find out what book has been received safely.

N.B.—Do not send books to the Book Club. Send only the *offer* to the club. To send the *book* involves packing it *twice* and paying postage *twice*, where once would suffice.

Those who offer books frequently receive notes, saying, "Shall I return you this book, or keep it, or pass it on?" *Unless otherwise stated*, all books offered in this department are *given*, and the postage paid.

Please remember, when you see a request for a book in the Book Club, to write a card to Mrs. Nichols, asking, "*Shall I send such a book to such a person?*" before sending it: else the person who requests it may receive several copies. When any one writes directly to you, asking for a book offered by you, send a card to Mrs. Nichols, saying that you *have* sent it. When you receive more requests than you can meet, send these to the Book Club to be printed there.

Please write only on one side of the paper in sending lists or letters to the secretary.

A four-pound package is the most that can be sent by *mail*. The postage on four pounds of *magazines* is 16 cts., on four pounds of *books* 32 cts.

Postage on magazines and all periodicals (weighing less than four pounds), 1 cent for four ounces; on bound books, 1 cent for two ounces. *Paper* books are now sent by mail at the same rate as magazines, *when issued periodically*.

Will any mother who would like to have "Gentle Measures in Training the Young," by Jacob Abbott, or any one who would like "Black Beauty," address Miss Langmaid, 2 Gordon Terrace, Brookline, Mass.?

Offered by the Newtonville Branch. Address Miss M. C. Worcester, Newtonville, Mass.

Educational.

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Miscellaneous.

Two copies "Sketch Book," Irving; "Pilgrim's Progress"; Merry's "Book of Prose and Poetry"; "Eyes and Ears," Beecher; 100 back numbers *Youth's Companion*;

Youth's Companion for 1891, 1892, 1894. Will send regularly for 1895 *Nation, Outlook, Kindergarten News* (monthly), 1 copy *Ladies' Home Journal*.

Mr. Wm. Power Blodgett, corner St. Paul and Brown Streets, Brookline, Mass., offers the following books :—

"Literature of the Age of Elizabeth," Whipple; "Handbook of Painters, Sculptors, and Architects," Mrs. Clements; "A Short History of Art," De Forest; "Golden Book of English Song"; "Handbook of Legendary Art," Clements; "Handbook of Art Culture," Ruskin; "Adopting an Abandoned Farm," Sanborn; "Virginia Cookery Book," E. Stewart Smith; "Progressive German Reader," Adler; "German and English Dictionary" (small), Williams; "Miss Toosey's Mission"; "Jesus of Nazareth and his Life" for the young, Thompson; "How to teach the New Testament," Yonge; "Sermons," Phillips Brooks; "Changed Cross"; "Hours with the Bible" (6 vols., 1 missing), Geikie; New Testament in Greek; Dr. Smith's Old Testament History; "Self-Discipline," Bishop Hall; "The Six Days of Creation"; "Double Witness of the Church," Kipp; "Dictionary of the Bible," Dr. Smith.

French (paper).—"Les Rois en Exil," Daudet; "L'Abbé Constantin," Halévy; "Le Roman d'un Jeune Homme Pauvre," Feuillet; "Devant la Guillotine," Tourgnieff.

"Pocket Commentary on the Bible" (10 vols.); "Life and Letters of Elizabeth Prentiss"; "Jackanapes"; "On the Plantation"; "A Soldier's Children"; "Madame How and Lady Why"; "Laugh and Learn"; 7 *Wide Awakes*; "Alice's Adventures in Wonderland"; "Arius the Libyan," Anon.; "In the Heart of the Storm"; "Peter Ibbetson," Du Maurier; "God's Fool," Maartens; "Gentleman of France," Weyman; "In Varying Moods," Harraden; "Tales of the Argonauts," Bret Harte; "After the Ball" (in verse, 2 copies), Nora Perry; "The Superfluous Woman"; "A Strange Disappearance," Katharine Green; "House of the Wolfings"; "Children of Destiny" (paper), Seawell; "A Ward of Chancery," Alexander; "On the Lake of Lucerne," Whitby; "Cones for the Camp Fire," Adirondack Murray; "Enthralled and Released," trans-

lated from Werner; "The Flying Dutchman," W. Clark Russell; "The Pleasures of Life," Sir John Lubbock; "My Reminiscences," Sir Ronald Gower; "Industrial Biography," Smiles; "Romances of Real Life," Leigh Hunt; "Catharine," Adams; 16 pamphlets of photographs of Stoddard Lectures.

In order to receive books from the Cambridge Branch, it will be necessary henceforth to send a reference with the first request.

The Cambridge Branch, Cheerful Letter Exchange, offers the following books. Address Mrs. Charles W. Kettell, 3 Brewster Street, Cambridge, Mass. Old correspondents please address the members to whom they have formerly written.

Educational Books.

"Universal Geography," Malte-Brun (3 vols.); "History of Greece," Smith and Felton; "Elementarbuch des gesprochenen Englisch," Sweet; "Parlez-vous Français?" (pocket companion for beginners); "Gradatim" (easy Latin translation book); "First French Course," Chardenal; "Fifth Reader," Willson; "Progressive Fourth Reader," Town and Holbrook; "Elements of Algebra," Davies; "Greek Exercises," Sophocles; "History of the United States," Quackenbos; "New Method of Learning to read, write, and speak French," Ollendorff; "College Greek Course in English"; "Preparatory Greek Course in English"; "Greek Lessons," Leighton; "Latin Lessons" (2 copies), Leighton; "Latin Course, No. 2," Allen and Greenough; "Vocabulary of Latin," Allen; "Analytical French Grammar," Keetel; "Le Gentilhomme," Campagnard; "Histoire d'un Gentilhomme," Campagnard; "Histoire d'un Conscrit de 1813," Ereckmann-Chatrlian; "Introduction to French Language," De Vivas; "Abecedaire, Française-Anglaise," Zenda; "A, B, C de la Composition," Lamesse; "Class-book of French Composition," Blouet; "German Poetry"; "German Reader," Woodbury; "Chemistry," Stockhardt; "Elements of Physics," Gage; "Episodes of French History," Pardoe; "Lessons in Elementary Physics," Stewart; "Plane Analytic Geometry"; "School Grammar," Longman; "Viri Romæ," Andrews; "First Three Books of Xenophon's Anabasis," Boise; "A Brief

History of the United States," Barnes; "Elements of English Composition," Chittenden; "Pétite Grammaire Française" (2 copies), Sauveur; "Elementary Algebra," Franklin; "French and English Conversations"; "Old English History," Freeman; "Physiology" (vegetable), Carpenter; "Manual of the Botany of the Northern United States," Gray; "Laboratory Practice" (chemistry), Cooke; "Written Arithmetic," Franklin; "Latin Primer," Allen; "Elementary Algebra," Sherwin; "Latin Grammar," Allen and Greenough; "Latin Grammar," Harkness; "Elements of Algebra," Wentworth; "Principles of Rhetoric," Hill; "Lessons in Greek," White; "Greek Moods and Tenses"; "Greek Reader," Goodwin; "Class-book of Chemistry," Youmans; "Natural Philosophy," Quackenbos; "Selections from Xenophon and Herodotus," Goodwin and White; "Elementary French Grammar," Keetel; "Longman's French Course," Bertenshaw; "Exercises in Latin Prose Composition," Jones; "Eaton's Practical Arithmetic," Bradbury; "First Book in French Composition," Roulier; "Questions in Geography" (no maps); "Chemical Technology, or Chemistry," Knapp, Vol. II.; "Elements of Plane and Solid Geometry," Wentworth; "Eaton's Elementary Algebra," Bradbury; "Beginner's Latin Book," Collar and Daniell; "Cornelius Nepos," Lindsay; "First French Book," Worman; "Book of French Verbs," Bolmar; "History of King Philip," Abbott; Otto's "French Grammar"; "Geometry," Greenleaf; "Academic Geometry" (Plane), Bradbury; "Common School Arithmetic," Greenleaf; "Book-keeping," Mayhew; "Latin Composition," Allen and Greenough; "School Composition," Longman; "Greek Exercises," Fisk; "First Lessons in Geography," Mary Hall; "Easy French Method," Ploetz; "Beginner's Greek Book," White; "First Book in Grammar," Quackenbos; "General History," Worcester; "Beginner's French Reader"; "New Language Lessons," Swinton; "Natural Philosophy" (Sound), Peirce; "New School Composition," Swinton; "Elements of French," Kastner; "Practical Lessons in the Use of English," Hyde; "Exercises in English," Strong; "Arithmetical Problems," Wentworth; "Second Year's Course in French Grammar"; "United States History," Niles.

Children's Books.

"Frank Netherton, or The Talisman"; "Story without an End" (short story for children); "Old Herbert and Little Alice"; "Light Dawning," four stories for children; "The Four MacNicolis," Black; "Now or Never," Oliver Optic; "The Crofton Boys," Harriet Martineau; "Straight Forward," Guernsey; "The Dog Crusoe," Ballantyne.

Religious Books.

"Hymns for the Church of Christ"; "Euthanasia, or Happy Talk," Mountford; "Sermons," Lamson; "The Young Man from Home," James; "Ethics for Young People," Everett; "Book of Psalms"; "Letters to a Young Christian"; "Book of Hymns"; "Lectures on Ecclesiastical History" (1807), George Campbell; "Line upon Line"; "Formation of the Christian Character," Henry Ware; "Four Sermons," A. P. Peabody; "Thirteen Sermons" (1834), William Corbett; "Questions on the Gospels"; "A Serious Address to Young Persons," Richard Watson; "Family Prayer Book" (1833), Charles Brooks.

Fiction.

"Life in Danbury," Bailey; "Ben Sylvester's Word," Yonge; La Fontaine's "Fables"; "A Bundle of Life," Hobbes; "Our Charley," H. B. Stowe; "A Tour of the World in Eighty Days," Verne; "Ships that pass in the Night"; "Six of One by Half a Dozen of the Other."

Miscellaneous.

"Handbook of Home Rule"; "Tablets," Alcott; "Cottage Economy," Cobbett; "Exploration of the Valley of the Amazon," Herndon and Gibbon; "Uncle Toby's Birthday Book"; "Trip around the World" (small book of views); "The Daughter's Own Book"; "Leaves of Comfort, Gift Book for all Seasons"; "Memoir of Mary L. Ware," Hall; "Private Purse," Hall; "Poems," Bret Harte; "American Rose Culturist," Saxton; "Essays," Harriet Ware Hall; "The Modern Horse Doctor," Dodd; "Many Happy Returns of the Day" (Stories of English Home Life); "The Rime of the Ancient Mariner," Coleridge; "My Story of the War, a Narrative of Personal Experience when a Nurse," Mary A. Livermore; "Life and Education of Laura Bridgman."

I will send the following engineering papers regularly to any one desiring: the *Railroad Gazette*, the *Engineering News*. Address Mrs. F. W. Dean, 37 Langdon Street, Cambridge, Mass.

I shall be glad to send any of the following: "Vanity Fair"; "The Two Homes," Mrs. Madaline Leslie (for children); Eaton's "Arithmetic"; "A Study in Scarlet," A. Conan Doyle; and the *Ladies' Home Journal* for 1893. Amy L. Kirby, North Perry, Maine.

The Jamaica Plain Loan Library offer these books (in addition to the list printed in the February number), which they will lend to any *Cheerful Letter* correspondent, subject to the following conditions. Each book is loaned for one month at a time. The return postage is to be paid by the borrower. "Armored of Lyonesse," "All Sorts and Conditions of Men," Walter Besant; "A Window in Thrums," J. M. Barrie; "Bracebridge Hall," Washington Irving; "Before the Dawn," Dulac; "The Caxtons," "Harold, the Last of the Saxons," "Zanoni," Bulwer Lytton; "Child's History of England," Dickens; "Due West," Ballou; "Derrick Vaughan," Edna Lyall; "The Flower People," Mrs. Horace Mann; "Four, and What they did," Helen Weeks; "For Faith and Freedom," Besant; "The Golden Spike," Edward King; "Lady of the Lake," Scott; "Lorna Doone," Blackmore; "Mill on the Floss," George Eliot; "Roman History," Sewall; "Rose in Bloom," Miss Alcott; "Sesame and Lilies," John Ruskin; "Story of a Mine," Bret Harte; "History of the United States," Scudder; "History of the United States," Higginson. Address Miss M. F. Gill, Pond Street, Jamaica Plain, Mass.

Miss N. H. Guild, East Cornwall, Litchfield County, Connecticut, offers some back numbers of the *Silver Cross*, also "Little Dorrit," by Charles Dickens, to any one who will pay postage.

Mrs. Caroline S. Carter, 49 Gardner Street, Alston, Mass., offers the *Outlook* for 1892.

I have many papers and odd numbers of magazines in quite good condition which I would gladly send to any one who could

furnish postage. I would be glad of odd numbers of magazines. Mrs. Martha J. Flood, West Buxton, York County, Maine.

The Charlestown Branch offer the following books. Address Miss C. L. Harding, 15 Chestnut Street, Charlestown, Mass. *Century Magazine*: two full years, 1893; six numbers, 1892; five numbers, 1893; August and May, 1894; *New England Magazine*, eight numbers from 1890 to 1894; *Munsey's Magazine*, eight numbers, 1894; *Harper's Magazine*, March, 1893, August, 1892; *Cosmopolitan*, December, 1892, October, 1894, and April, 1892; *Harper's Bazar*, eight numbers, 1888; *Frank Leslie's Popular Monthly*, March, 1888, May, 1887, November, 1892; *Review of Reviews*, March, 1892; *Harper's Monthly*, year 1884, two years 1885; *Atlantic Monthly*, entire years of 1867, 1889, 1892, 1893, 1894; *North American Review*, July, 1891, January, 1890, November, 1890; the *Arena*, March, 1890; several copies of the *Golden Rule* for 1894 and 1895; *Housekeeper's Weekly*, year 1891, a very nice magazine; "Love me Little, Love me Long," Charles Reade; "The First Violin."

The Philadelphia Branch offers "Count Robert of Paris," Scott; "Ships that pass in the Night"; *Unity* regularly; *Harper's Weekly*, 1894; *Frank Leslie's Weekly* for 1894 (odd numbers); *Ladies' Home Journal*, 1894-95; *Review of Reviews*, 1894-95; *Harper's*, 1886; "Bracebridge Hall," Irving; *Woman's Journal*, 1895; the *Manufacturer*, 1895 (a journal of American interests); the *Inquirer*, 1895 (Unitarian paper of London); "Rosy Dawn Stories" (for children). Address Miss Helen B. Goodwin, 2036 Gratz Avenue, Philadelphia, Pennsylvania.

Mrs. Harry Dewar, Nelson, Georgia, has several copies of the *Outlook* of 1893 and some older numbers of *Home Decoration*, which she will mail to any one desiring them.

I have *Scrivener's Magazine* for 1894, which I will send to any one wishing for it (12 numbers). Mrs. Wm. P. Hewins, Medfield, Mass.

Mrs. A. G. Waugh, Waugh P.O., Virginia, offers "Vocabulary of Latin," Allen; Quackenbos's "Rhetoric"; and Scott's "Lady of the Lake."

Books in Loan Library of Miss Frances H. Curtis, 445 Centre Street, Jamaica Plain, Mass.: "A Cup of Loving Service," Eliza Douglass; "A Chorus of Faith," Jenkin Lloyd Jones; "Afternoontide," Margaret E. White; "Along New England Roads," W. D. Prime; "A Short History of Unitarianism since the Reformation," F. B. Mott; "A Life's Motto," Rev. T. P. Dale, M.A.; "American Revolution," Mrs. Ellett; "Ame-line Du Bourg," Wilkie Collins; "Beliefs about the Bible," Minot J. Savage; "Cape Cod Folks," Sally Pratt McLean; "Cleopatras" (vols. i. and ii.), Georg Ebers; "Civil Government in the United States," G. H. Martin; "Daylight Land," Murray; "Essays," Ralph W. Emerson; "Following the Guidon," Mrs. Custer; "Harry" (poetry); "Hiram Goff's Religion," George H. Hepworth; "History of the United States; "In Camp and Field," Benjamin F. Taylor; "Is This a Good World?" M. J. Savage; "King Solomon's Mines," Rider Haggard; "The Lamplighter"; "Mary Stuart and the Maid of Orleans," Schiller; "Mr. Picketpin and his Friends," Price Collier; "Newport," G. P. Lathrop; "Not Angels Quite," N. H. Dole; "Old Curiosity Shop," Dickens; "Oliver Twist," Dickens; "Over the Summer Sea," John Harrison; "Polly Oliver's Problem"; "Life of Phillips Brooks"; "Psychics, Facts, and Theories," M. J. Savage; "Romola," George Eliot; "Robinson Crusoe," Defoe; "Show us the Father," M. J. Savage; "Sermons of Winter," E. E. Hale; "Standish of Standish," J. G. Austin; "Strange Stories of Louisiana," G. W. Cable; "The Kreutzer Sonata," Leo Tolstoi; "Boyhood of Great Painters; "The Old Woman that lived in a Shoe," A. M. Douglass; "Old and New View of the Hereafter," James Freeman Clarke, "Three Girls in a Flat," Enid Yandell; "The Open Door," B. W. Howard; "The Christian Doctrine of Prayer," James Freeman Clarke; "The Evolution of Christianity," M. J. Savage; "The Minister's Wooing," H. B. Stowe; "The American Citizen," C. F. Dole; "The Two Pilgrims," Tolstoi; "The Pirate," J. F. Cooper; "The Woman in White," Wilkie Collins; "The Nantz Family," Southworth Shelley; "The Manliness of Christ," Thomas Hughes; "History of the United States; "Uncle Tom's Cabin," H. B. Stowe; "Worth Winning," H. L. Cameron.

Miss L. Freeman Clarke, Jamaica Plain, Mass., offers some more copies of Miss Yonge's pretty story, "Our New Mistress," also "A Sage of Sixteen," "We Two," Edna Lyall.

Miss Clarke received ten requests for "Tom Brown's School-days," and had only two copies. She hopes that more will be offered.

REQUESTS.

We are sorry to state that our Book Club secretary, Mrs. Hallett, has been obliged to give up the work for the next few months. Until farther notice requests (as well as offers) may be sent to MRS. W. B. NICHOLS, 3 WEBSTER STREET, ALLSTON, MASS., who has kindly taken Mrs. Hallett's place for the summer.

Libraries.

Standing requests for libraries from:—

Rev. George H. Taylor, Rocky Ford, Colorado;

Mrs. O. A. Langston, Sidney, Comanche County, Texas;

Mrs. C. S. Stowell, Magnolia, Boulder County, Colorado;

Mr. Davis M'Carn, Anamosa, Iowa;

Mrs. D. Jayne, Cayuta, Schuyler County, New York;

Mrs. Emma Miner, Lisbon, New Hampshire;

Stephen D. Rhoden, La Pine, Crenshaw County, Alabama;

Mrs. Stowell, Mrs. Jayne, and Mrs. Miner, all need children's books. Mrs. Stowell also asks for books for a mining population (many are educated people). Mr. Graves asks for a Sunday-school and parish library, Mr. Rhoden for an industrial school for colored children.

(If any address is omitted that should be in this list of standing requests, we shall be glad to insert it in the next number.)

Books for the Anamosa Church Library, formerly sent to Rev. Charles Graves, may now be sent to Mr. Davis M'Carn, Anamosa, Iowa.

The Sidney Library is the Bibb Library, moved three miles to a somewhat better situation.

Mrs. T. S. Beard, Rough Creek, Charlotte County, Virginia, would like Webster's Unabridged Dictionary, Holmes's History of the United States, and McGill's History of Virginia.

I live on a farm several miles from any town. I have three children, sixteen, nine, and seven. I should be very glad to receive any reading matter, and would gladly pass it to some who are, like myself, unable to obtain reading. My daughter would like to have "The House of Seven Gables," but any reading will be appreciated. Address Mrs. W. A. Crogin, North Winterport, Maine.

I see in *The Cheerful Letter Book Club* a good many books and papers I would like to read, among them is "Ben-Hur." Hoping to hear from you. Mrs. Laura Venters, Gunn Branch Post-office, Onslow County, North Carolina.

Mrs. Emma Cox, Gunn Branch, Onslow County, North Carolina, asks books and papers for small children.

Mrs. A. Beck, 714 Federal Street, Camden, New Jersey, would like these odd numbers of *Century Magazine*: January, February, December, 1891; January, December, 1889; March and October, 1887.

Mrs. H. L. Forest, 208 Fifth Street, Olympia, Washington, wants reading for herself and three children,—one boy of fourteen and two girls of twelve and ten years. She would like Unitarian reading for herself. (*Youth's Companion* is being sent to her.)

Mrs. Bettie Harrison, Glade Creek, Bledsoe County, Tennessee, wishes reading for herself and nine children. They live in a lonesome place among the mountains. She asks for the "Life and Times of Jesus," and "Ben-Hur."

("Life and Times of Jesus" has been sent.)

If you have any of E. P. Roe's, Blackmore's, Rosa N. Carey's, Maria Cummins's, Edna Lyall's, William Black's, Mrs. Alexander's, Rider Haggard's, I would like to have any of their works. I would be very glad to get "Vashti," "Beulah," and "St. Elmo." Knowing they are expensive books, I fear it's asking too much. Would be glad to have any good reading matter. J. B. Hughson, Monrovia, Virginia.

Mrs. John F. Miner, Lyman, New Hampshire, asks for some good reading.

Has any one an old copy of the "Potiphar Papers" to spare? Forty years ago I saw

one chapter, a letter from Mrs. Potiphar to Mrs. Pettitoes "concerning our new livery and other things." I have wanted to see more, vainly, ever since. Also I picked up a few crumbs from the "Autocrat" and the "Professor" and the "Biglow Papers." I never can find them in any list of cheap books, and I can seldom spare even the price of a "Seaside." I make what reading I receive useful to others around me. Mrs. F. E. Briggs, La Centre, Washington.

Miss Fannie W. Graves, Danton P.O., Orange County, Virginia, is in delicate health, and not able to buy books. She would like good, entertaining reading.

Mrs. E. G. Thorne, Chelsea, Vermont, would like a song book called "The Golden Robin" and the "Life and Times of Jesus."

(To receive a book offered in the Book Club, your request must go to the person who offers it.)

Miss Amy L. Kirby, North Ferry, Maine, would like "A Garden of Girls," by Rosa Carey, and Whittier's "Poems."

Mrs. A. G. Waugh, Waugh P.O., Virginia, asks for "Gospel Hymns," four and five, and Kingsley's "Heroes."

Mrs. Kate Waftsgar, Pasadena, Texas, would like "Gospel Hymns" for her Sunday-school.

As I have been confined to the house for thirty-three years, something new to read would help pass away the time. I like poetry, also fiction with a good moral. Clara E. Gibson, Warrenburg, Missouri.

I would like to have *Housewife* for this year, also "Leather Stocking Tales," by James Fenimore Cooper. We were one of the drouth-stricken families. I have three children: Archie, four; Arthur, three; and baby, three months. My husband and I are very fond of good reading. We expect to move in the country this week. I fear it will be lonely after living in town this winter. Mrs. Jessie Stoddard, North Platte, Nebraska.

Mrs. Alice Bell, Linden, Oklahoma, writes: "I thank all those who have so kindly remembered me. It would be very lonely for me now without my dear *Cheerful Letter* friends. They have brightened our home so much. My health is improving very fast, after years of hopeless suffering.

I am studying 'Science and Health, with Key to the Scriptures'; and I know that God is an ever-present help in sickness and trouble. I would like 'Stepping Heavenward,' a cook-book, and good dictionary. Would also be glad to receive any kind of quilt scraps. As I am not able to subscribe for *Cheerful Letter*, would some dear friend please send it to me? I would be so glad to get letters from some of the sisters."

Miss Laura Herring, Linden, Oklahoma, would like some reading matter. She lives in the country, and has been an invalid for six years, and is often very lonely. She also asks for some sea shells.

Miss Vena McJunkin, Glade Creek, Bledsoe County, Tennessee, would like back numbers of good magazines. She writes: "I live in a mountain country. Our advantages here are not so good as in other places. Reading is scarce."

Will any one who is willing to send away the *New England Magazine*, after reading it, notify Miss Langmaid, 2 Gordon Terrace, Brookline, Mass.?

I shall be very glad, indeed, to receive *Atlantic*, *Arena*, or any other good magazine, and will gladly pay postage. My husband and I are living alone on our frozen grove in a very isolated spot, and just now are unable to subscribe for any periodicals, and as you will know, if you have ever been in the South, without social intercourse with our own "household of faith," or in fact with no intellectual intercourse, as I am an invalid, and dependent on books, etc. Mrs. I. L. Dobell, Charnwood Grove, Earnestville, Florida.

Dear Cheerful Letter,—I am not a shut-in; but we are seven miles from a railroad, and we have no library in this vicinity. I am vice-president of a Ladies' Missionary Society which meets once a month. We pay five cents per month, and even that is hard for most of us to get.

We have an organ in our church; but the church is not able to hire an organist, and I serve in that capacity.

I never have time to visit. I am teaching a school of small children; and I have all my house-cleaning, cooking, etc., to do before and after school hours. Our income makes us choose among the must-haves, and renders luxuries unthought of. Through

the kind *Cheerful Letter* friends I have received papers and books, for which I cannot be grateful enough. We have Sunday-school only six months in a year, the people live so far from church. I would like some good books for myself and neighborhood, such as E. P. Roe's works. I would not like them too deep, for the majority of the people around here have a very limited education. I would also like some good music. Mrs. Nora R. Colley, Aspen Wall, Charlotte County, Virginia. (Reference sent.)

(Do you mean music for the piano?)

Mrs. Nannie Lilley, Indianola, Iowa, asks books to give to some poor children in her neighborhood. (Reference sent.)

Mrs. John Morgan, Lacombe, Alberta County, Canada, writes that she would be glad to thank separately all who have sent her reading; but it has been impossible. She has been quite ill ever since January, but is now better. She would be glad to exchange buffalo teeth for old books (new ones are detained at the custom house). She would like to receive any of Miss Alcott's books or of Amelia Barr's; any of Mrs. Stowe's except "Uncle Tom's Cabin"; any by "Josiah Allen's Wife," except "My Opinions and Betsey Bobbet's"; also the National Second or Fourth Reader. There is no school anywhere near, and no church within nine miles.

I would be glad to receive "Adam Bede," any of Shakspeare's works, and a good cook-book. Mrs. E. H. Reams, Aspen Wall, Charlotte County, Virginia.

I would like to have "Stepping Heavenward" and any other good reading. Eunice L. Reams, Aspen Wall, Virginia.

(Are these last two from the same person?)

Miss Mary B. Pedigo, The Hollow, Virginia, would be glad to exchange some of her books that she has read for others. She would like the "Last Days of Pompeii," "Jane Eyre," and "Mother Goose Melodies."

Mrs. Julia J. M. Ashley, Box 45, Deerfield, Mass., writes: "*Dear Friends in His Name*,—In times gone by I should have been glad of *The Cheerful Letter*, letters, and reading; but now, in fifteen days' time, have lost husband, father, and mother. I am all alone now in the world, a helpless

cripple, confined to a wheeled-chair for seventeen years. So I shall have to put by for a time all reading and writing, until I know what is to become of me. Many thanks for your kindly interest. I would like to thank all members of the Letter Exchange who have remembered me and my husband in the past, and wish the pity and prayers of all. Yours with love."

(Mrs. Ashley would still like to receive *The Cheerful Letter* and *Christian Register*, but nothing else at present.)

We are sorry to record the following deaths: Mrs. Fred Hall, Olympia, Washington; Mr. Harrison, Olympia, Washington; Miss Ella C. Reed, Brooklyn, New York.

Notes from Mrs. Harrison and Mrs. Hall were printed in our March number.

Mrs. M. C. Smith, Lagrange, Indiana, writes: "I, or some one, made a mistake in the address I sent you. It should be George Bradley, Swan P.O., Noble County, Indiana."

Mrs. O. A. Langston, Sydney, Comanche County, Texas, writes: "I have been requested to ask you for the following books: 'Edna Browning' and 'Lena Rivers' by Mary J. Holmes; also 'Uncle Tom's Cabin,'—I think Harriet Beecher Stowe is the author of that, but am not sure; also 'Dora Thorne,' by Charlotte Braeme. These books have each been called for several times, also 'The Life of George Washington'; and, having none of them, several have requested me to write for them. I think they would be a great help to our library."

("Uncle Tom's Cabin" has been sent. Mrs. Langston has charge of the library at Sydney, Comanche County, Texas. There has been a special request for biographies of distinguished Americans for this library, as the boys and young men prefer them to any other reading.)

Mrs. M. S. Sibley, Box 296, Columbus, Kansas, asks for *Scribner's Magazine* for 1895. Her request in a previous number should have been printed "*the Century, or Harper's, or Scribner's,*" not *and*. She received the *Atlantic* for 1894, and is very grateful for it, but (except one number of *Scribner*) none of the magazines asked for.

We have been obliged to postpone printing a number of requests until next month,

because they were sent to the editor instead of to the Book Club.

LETTER FROM THE EDITOR.

My dear Friends,—I am obliged to answer you in this way, because it is no longer possible to write letters to each one separately; and many write to ask me nearly the same thing. So please take this letter as an answer to all who have asked me (or Mrs. Hallett) the questions to which I now respond.

First, however, I offer an explanation. I have several times given a notice that *letters* asking for books should not be addressed to me. Perhaps this has been misunderstood. When I offer books by name in the Book Club, of course I expect to receive requests for them. I do, in fact, receive a great many, yet notice that the names of old friends and correspondents are usually absent; and those are the very ones from whom I like to receive requests. When I offer books in the Book Club, I am not an editor, but simply a member of the Cheerful Letter Exchange; and all requests for books *offered in the Book Club* must go to the person who offers them.

But, when people write to me, saying, "I have seen your paper, and I would like some nice reading; I live in a lonely place," etc., *that* letter should have gone to the Book Club, addressed to the secretary in charge, whose name is printed at the head of the Book Club in *every* number.

Now, do you say, "Why cannot you just put it in?" My dear friends, *where there is a rule, there is a reason for a rule.*

1. I do not know whether your name is on the list of those who have sent a reference, and without a reference requests are not printed. Our Book Club secretary takes charge of this matter.

2. About June 1, Mrs. Nichols begins to make up the Book Club for July. About June 6 or 7 she sends it to me, arranged, corrected, some illegible notes copied, long letters condensed (otherwise they must be omitted), and all mounted on sheets of paper of uniform size. Meantime I have prepared the rest of the paper, selected, arranged, copied, or written my portion, which contains all *but* the Book Club. From five to ten letters with requests have come

to me, which *should* have been sent to the Book Club. When the whole manuscript is ready for the printer, there is no room for these letters,—all from people who did not care to give *one* minute to reading the rules printed for *their* convenience. These letters are now laid aside and sent to Mrs. Nichols to be inserted in the next Book Club, if she thinks best.

Some of Mrs. Hallett's letters have been sent to me, as she is absent for the present.

"Why did you not publish the letter I wrote last month? You wrote me you were going to publish it." It was not in time for the April number. To be printed in the April number, a letter must be in the hands of the (Book Club) secretary by the first day of March.

"Please write me at once whether or not you can print the enclosed letter."

This request is unreasonable. It is impossible for our secretary to write personal replies to all who send her requests. Writers must take their chance.

"I saw your request in *The Cheerful Letter* to have young girls' names to put on your list, and my daughter wanted to write to you; but she has written to some, and they never answered her letters, so she says there is no use of *her* writing to any one any more, as she would never hear anything more from it."

If you had read the notices at the end of *The Cheerful Letter*, you would have seen that any one who desires a correspondent may write to our secretary, Miss Langmaid. The books that you mention which I offered were in the Book Club *fourteen months* ago, and were given away at once. The others were not offered by me at all. I did not myself propose to *write letters* to all the young girls whose names were sent me, but to send a book occasionally.

"I would be glad of any of the books you offer in March number. . . . Of course, you know I am a teacher from my previous request."

By no means. We cannot recall all that is written in several hundred letters. I am glad, therefore, that you mentioned it.

Will all those who have corresponded with Mrs. R. H. Berger, Manchester, Kan-

sas (or who have sent her books or other articles) during the last winter, kindly send their names to Miss Langmaid, our secretary? Also those who have been in communication with any one in Nebraska or Kansas.

A GOOD BOOK.

I wonder how many of our readers know the lovely little book from which the following extracts were taken,—*"Family Manners,"* by Elizabeth Glover, and its companion, *"Talks about a Fine Art"?*

They are published by Crowell (New York), but have been for sale at 25 Beacon Street, Boston. Price 30 cents.

Let me tell you something I witnessed from my sewing corner, behind a portière, the other day. There is a beautiful old gentleman from whom most people think it's an honor to get a word or even a look. He has a new daughter-in-law; and he had come with such a lovely, kind face, and such a courteous manner, to call upon her. Well, for a few minutes she fluttered about prettily enough, amusing herself with showing him her many bridal gifts, and the disposition she had made of them. Then came in one of her young married friends. Without the least sense of indecorum, they rushed at once into a comparison of houses, furniture, and shopping experiences, leaving the old gentleman as utterly out of their conversation as if he had not been in existence. He listened awhile with lifted eyebrows, then felt for his cane, and rose to withdraw, making some courteous pretext for departure, that his leave-taking might not seem a too pointed reproof. He need not have troubled his decorous soul about that. Two cats upon a fence would have as little sense of observances due to outsiders as those young women. They were too selfish even to suspect their misdemeanor.

In the old New England life I can't help feeling that it was not only soft words that were left out more than they should have been, but caresses also, and many little customs of complaisance and pleasantness. The good father's life—not his speech, mind you—was always saying, "Son, thou art ever with me, and all that I have is thine." It is a grand, beautiful saying, and ought to satisfy the most jealous heart that ever beat.

But, after all, sons do sometimes think it would be pleasant to be given a kid and invited to make merry with their friends. Birthday cakes and candles have their uses. Roses and kisses,—God made them for daily purposes. The ring on the finger and the best robe might sometimes help, perhaps, to keep the prodigal at home as well as to welcome him back. Little, unneeded favors and surprises, just for love's sake,—they warm the heart so! Love's extravagances! Mary, with her alabaster box, knew they had rights. The Master knew it, too, looking down upon her, and saying, "Trouble her not." The perfume filled the house, they say. Yes; and it seems to linger in all the outer courts of the kingdom of heaven down to this day. And, remember, there's not a human soul looking at us out of asking eyes but is saying, "*Me ye have not always.*" The folks we live with *now*, how can we be too good to them? The family groups, they shift like the pieces in a kaleidoscope. It's brothers and sisters awhile, husbands and wives awhile, parents and children awhile. Then all the shapes and the colors are gone, and others are glowing in their places.

We have been lately asked, What rules admit or exclude a person from the Book Club? The only condition for those who desire to have requests printed is that they should be unable to buy books, and should send a reference to our Book Club secretary from a minister in good standing, stating such to be the case.

One young girl has lately written, offering testimonials as to her character. But it is also necessary that we should know whether or not she is able to procure books in other ways. We sometimes receive requests from those who live in large towns where there is a public library, or from towns where there are good private libraries or church libraries. To such people we would say: Make first an effort to obtain reading where you are. Speak to your minister: he will either lend you books himself or put you in the way of obtaining them. Ask the King's Daughters' Circle or the Lend a Hand Club, if you are an invalid. If your church has no library, begin one as soon as possible. Books are often sold for very low prices. All of Mrs. Ewing's may be procured at

De Wolfe & Fiske's for twenty-five cents apiece. At R. H. White's, Irving's Columbus, Irving's Washington, Macaulay's England and Essays, at very low prices. At Larrabee's (formerly Zinn's), excellent biographies—Columbus, Washington, Charles Sumner—and other good books slightly shop-worn for twenty-five cents apiece. The "Waverley Novels" and Dickens's works are often picked up for very low prices. Ten dollars would do a great deal for any one of our Southern or Western libraries. If each of our members would send *one* book to a library before going away for the summer, it would make many people happy for the next six months (and longer). Among books *not* picked up for a low price, but very popular, are Louisa Alcott's; and, for boys, the books of G. A. Henty. These latter are selling at De Wolfe & Fiske's for sixty cents apiece.

N.B.—A card addressed to Mrs. Nichols (who takes Mrs. Hallett's place through the summer) will prevent *one* library from receiving twenty-five copies of "Uncle Tom's Cabin" or "Twice-Told Tales."

We are happy to say that one library—that of the Richmond Sunday-school—has received by this time a box of good books, collected by the Cheerful Letter Exchange. Yet we would gladly have given twice as many. It would be pleasant now to do as much for the Sidney library or the Anamosa library. Let us each send one book.

Miss Clarke has received some gentle reproaches for not enclosing a postal with the copies of "Life and Times of Jesus." She takes this opportunity to apologize, and this is her excuse. She received so many requests that she did not try to send the books herself, but ordered them directly from the place where they are sold. Next time she will try to supply the postals in quantity beforehand.

People seem not to see that their opinion of the world is also a confession of character. We only see what we are; and, if we misbehave, we suspect others.—*Emerson.*

Patience and strength are what we need,—an earnest use of what we have now; and all the time an earnest discontent until we come to what we ought to be.—*Phillips Brooks.*

IMPORTANT NOTICES.

The present number of *The Cheerful Letter* concludes our fiscal year. It will be a great favor to our treasurer, Miss Louise Howe, and save her much trouble, if those who intend to renew their subscription will do so during the month of May, without waiting for farther notice from her. Miss Howe's personal address will be 53 Linden Street, Brookline, Mass., until June 1. After that it will be Nahant, Mass., until farther notice. But subscriptions may be addressed to her, or left for her, at 25 Beacon Street, Boston, at any time.

There will be no meeting of The Cheerful Letter Exchange until farther notice.

Our Book Club department has grown so large that we shall ask of all who in the future write to us for books to send the name of some minister as a reference,—when possible, the minister of the church to which they belong.

We fear that some of our subscribers have the impression that by subscribing for *The Cheerful Letter* they will be sure to receive books. The Book Club has proved an attractive department of our paper; and many of our subscribers are interested in sending books to those who are unable otherwise to obtain them. But we engage only to keep the Book Club open for offers and requests, and that under certain conditions.

Will our members remember that, while we do not print requests for scraps, our secretary, Miss Langmaid, will receive both requests for these and offers of the same?

N.B.—PLEASE READ DIRECTIONS AT BEGINNING OF BOOK CLUB BEFORE WRITING FOR BOOKS.

The editor is anxious to obtain the following old numbers of the *Christian Examiner*,—September, 1833; May, 1843; July, 1844; July, 1845. Address Miss L. Freeman Clarke, Jamaica Plain, Mass.

We make the following suggestions to members of the Cheerful Letter Exchange.

In sending a bound book through the mail, wrap it up carefully in several thick-

nesses of paper. Protect the corners, if possible. One thin piece of paper is not enough.

Keep your correspondents supplied with P.O. cards. By this we mean, not only send one card or envelope when you send a book or letter, but send a few extra cards, so that they may be able to write a request for a book which they see in *The Cheerful Letter*. Many of our shut-ins are too remote from a post-office to have the opportunity often to buy cards or stamps; and many lack even the very few cents that they need to provide the means of writing. A P.O. card at hand is a real convenience.

The editor receives nearly every day notes which should go to the Book Club secretary (Mrs. Hallett), the treasurer (Miss Howe), or the secretary (Miss Langmaid). This greatly and needlessly increases her work. She would therefore request all readers of *The Cheerful Letter* before they address her to be kind enough to READ THE FOLLOWING

DIRECTIONS.

SECRETARY OF CHEERFUL LETTER EXCHANGE, —Miss Bertha Langmaid, 2 Gordon Terrace, Brookline, Mass.

TREASURER OF CHEERFUL LETTER EXCHANGE, —Miss Louise Howe, 53 Linden Street, Brookline, Mass., or 25 Beacon Street, Boston, Mass.

EDITOR OF "CHEERFUL LETTER,"—Miss L. Freeman Clarke, Jamaica Plain, Mass.

SECRETARY OF BOOK CLUB OF CHEERFUL LETTER EXCHANGE,—Mrs. Henry R. Hallett, 310 Harvard Street, Brookline, Mass.

Subscriptions and renewals may be sent to the treasurer as above. The subscription is fifty cents a year.

Notice that requests for membership and for correspondents go to Miss Langmaid, our secretary; requests for books and offers of books, to Mrs. Hallett; and to Miss Clarke only articles for insertion in the paper (not Book Club matter). All such material should be written on *one side only* of the paper, and sent by the first of the month *before* that in which it is printed.

Those not able to subscribe for the paper, but desiring to receive it, may do so by writing to Miss Ellen R. Dewson, Quincy, Mass. Please give full name and address. Many of our members take the paper, in order to send it to those who are not able to subscribe for it.

Will all subscribers or receivers of *The Cheerful Letter*, whose copy does not come regularly or comes not correctly addressed, be kind enough to notify Miss Bertha Langmaid, 2 Gordon Terrace, Brookline, Mass.?

Send all notices of *changes of address* to Miss Howe. Please do not send these notices to the editor, as it causes delay in the correction.